

THE Daf HaKASHRUS



A MONTHLY NEWSLETTER FOR THE OU RABBINIC FIELD REPRESENTATIVE

לא באתי אלא לעורר

KASHERING A FRYING PAN

RABBI ELI GERSTEN

RC Recorder of OU Psak and Policy

THE TORAH (Bamidbar 31:23) teaches us that “any utensil that was used (directly) with fire must be kashered with fire..., and any utensil that was not used (directly) with fire may be kashered with (boiling) water. It therefore follows, that a grill that is used to roast non-kosher meat must be *kashered* with fire (*libun chamur*). Since the meat is heated directly by the fire, it cannot be *kashered* with water. The only way to completely remove the *bliyah* is by burning it out with *libun chamur*. However, a pot that was used to cook non-kosher soup may be *kashered* with *hagalalah*; *k’bolo kach polto* (the way the pot absorbs is the way it emits). Since the pot absorbed through liquid it can be *kashered* with liquid.

One notable exception to this rule is if *heter* was absorbed in a grill (*heteira bola*). The Gemara Avoda Zara (76a) teaches that if *heter* is absorbed in a *kli* even if directly through fire, it can be *kashered* with *hagalalah*. For example, if one grilled kosher meat, and then needed to *kasher* the grill for *milchigs*, it can be *kashered* with *hagalalah*.

There is a *machlokes* Achronim regarding how one must *kasher* a pot that was used to cook liquid *issur* such as blood or *basar b’chalah*. Most *poskim* assume that if the *bliya* is a liquid, the pot can be *kashered* with liquid (*hagalalah*). However, the Shach (Y.D. 121:8) cites the opinion of the Roma MiPano that this would be considered a *bliya* that took place directly through fire. Since in this case, the liquid *issur* is absorbed directly into the pot, and not first through a medium (such as water) the Roma MiPano holds that the pot requires *libun*. According to Roma MiPano, only if the *issur* is absorbed through a medium, such as water or oil, is it considered to be not directly through fire.

This *machlokes* Achronim also presents us with two different ways to understand the meaning of Shulchan Aruch regarding kashering fry-

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NOVOMINSKER REBBE AT THE OU KASHRUS CONFERENCE



THE NOVOMINSKER REBBE shlita recently addressed OU Kosher’s Annual Conference which brings together RFR’s and RC’s from around the US and Canada as well as other parts of the world. The Rebbe expressed much appreciation to the OU and other kashrus agencies for preventing *Timtum HaLev* by assuring the kashrus of food which is ingested around the globe. This enables the heart to remain open and receptive to the learning of pure Torah and the performance of great acts of Chesed. For more, see page 26.



A KASHRUS RECORD?

Aside travelling for Kashrus world-wide, the OU’s “legendary” Kashrus expert, Rabbi Avi Juravel has now visited each of the 50 states with his most recent visit to North Dakota.

Many thanks to driver and photographer OU RFR, Rabbi Gavriel Brojges.

LOOKING FOR GOOD WRITERS

FOR THE

SILVER ANNIVERSARY ISSUE

Please forward original Kashrus articles to Rabbi Yosef Grossman at Grossman@ou.org by September 1st.

We hope to publish the 250th issue of *The Daf HaKashrus* and the 25th Silver volume of *The Daf HaShana* during October 2017.

ing pans. There is a *machlokes Rishonim* as to what method of *kashering* is appropriate for a *machavas* (frying pan). Is it like a pot that can be *kashered* with *hagalab* or is it like a grill that requires *libun chamur*?

If one deep fries non-kosher meat in a pot of oil, this is equivalent to cooking meat in a pot of water. Although oil was used instead of water, all agree that we may *kasher* the pot with *hagalab* by immersing it into boiling water. Even though the temperature of oil can be much hotter than the temperature of water, it is enough to *kasher* with boiling water.

If only a thin smear of oil was used to coat the pan then all agree that the pan requires *libun chamur*. A thin smear of oil is equivalent to roasting directly on the pan (Mishnah Berurah 451:27) and it is still viewed as though the fire is directly heating the food.

However, even if a significant amount of oil is used, still the Rashba holds that a frying pan requires *libun chamur*. This is because, even if there is oil elsewhere in the pan, it is common that at some point there might not be a layer of oil separating the meat and the pan. However, the Rosh (Pesachim 2:7) writes that *hagalab* is adequate, since there is still a significant amount of oil in the pan. Even if non-kosher meat adheres to the pan in one spot, the Rosh holds that it is still considered *bisbul* (cooking) and not *tzli* (roasting).

The Shulchan Aruch (Y.D. 121:4) *pskens* that a frying pan that was used to fry *issur* must be *kashered* with *libun chamur*, but a frying pan that was used with *chametz* can be *kashered* with *hagalab*. Rema (O.C. 451:11) writes that *lichatchila* one should *kasher* a *chametz* frying pan with *libun kal*. The ruling of Shulchan Aruch and Rema is seemingly contradictory. If the *halacha* is like Rashba, we should always require *libun chamur*, and if *halacha* is like the Rosh, *hagalab* should always be enough.

The Beur Ha'Gra explains that Shulchan Aruch *pskens* like the Rosh, but is *machmir* for the opinion of Rashba. That is why he requires *libun chamur* for *issur*. However, regarding Pesach he was *maikel*, *b'tziruf* that according to some opinions *chametz* is *heteira bola*¹. The Rema was slightly more *machmir* and required *libun kal*, relying in this case on the opinion that holds that *libun kal* can be used in place of *libun chamur*.

The Roma MiPano 96 has a different approach to explain why the method of *kashering* for *chametz* differs from *issur*. He explains that Shulchan Aruch is referring to a pan of *issur* which had used animal fat. Although animal fat becomes liquid, still since it itself is *issur*, the fat is absorbed directly into the pan without an *אמצעי* (intermediary). However *chametz*, even though it is *issura bola*, is always fried with oil which is not *chametz*. Since the *chametz* is absorbed through an *אמצעי* it is enough to *kasher* with *hagalab*, and we are not concerned that the oil dries up, as per the ruling of the Rosh. The Shach quotes the Roma MiPano and then concludes (which is really a continuation from the Roma MiPano) that if one cooks milk (in a *fleishig ben yomo* pot²), the pot would require *libun*. Although milk is a liquid, since it is absorbed into the pot directly without an *אמצעי* it requires *libun*.

However, if milk were cooked in an *aino ben yomo fleishig* pot, Rabbi Akiva Eiger points out that all would agree that the pot can be *kashered* with *hagalab*. Although the milk is absorbed directly, but in this case, the milk is *heteira bola*, and all agree that *heteira bola* can be *kashered* with *hagalab*.

The Roma MiPano therefore creates a *chumra* and a *kula*: a *chumra*, if liquid *issur* is cooked in the pot, in which case *libun* is required, and a *kula*, if *issur* is fried in a pan using kosher oil *hagalab* is sufficient.

HOW DO WE PASKEN IN THIS MACHLOKES ACHRONIM?

Most poskim do not accept the *sevara* of the Roma MiPano. The Chasam Sofer (Y.D. 111) as well disagrees with the underlying *sevara* of the Roma MiPano, however he introduces another consideration. He argues that if one fries with animal fat, the pan will require *libun*, since animal fat is an *ochel* and not a liquid. This is also the conclusion of Pri Migadim. However, the Mishnah Berurah (451:64) writes that although some poskim (i.e. Pri Migadim) held that fat should be considered like meat and not viewed as a liquid, most *poskim* do not accept this. This is very relevant regarding *kashering* oil refineries that processed tallow. According to Mishnah Berurah, it is enough to *kasher* with *hagalab*. It would not require *libun chamur*, which would be impossible. The Chazon Ish (Pesachim 119:19) as well rejects the *sevara* of the Roma MiPano and rules that a pot that cooked animal fat can be *kashered* with *hagalab*. The OU follows the ruling of Mishnah Berurah and Chazon Ish.

Although animal fat is viewed as a liquid, and therefore a *bliya* of animal fat may be *kashered* with *hagalab*, still Igeros Moshe (Y.D. I:60) writes that animal fat cannot be used as the liquid for *kashering*. Although Rema writes that if one *kashered* with *sha'ar mashkim* (drinks other than water) *bidieved* it works, however animal fat although it is a liquid is not a *masheke*. In regards to drawing out a *bliya*, fat is an *ochel*.

For example, a *conche* in which non-kosher or dairy chocolate is heated may be *kashered* with *hagalab*. This is because melted chocolate is a liquid. However, we may not use chocolate to *kasher* the *conche*. *Lichatchila*, the *conche* should be *kashered* with water or with torches. If this is not possible, and the situation warrants *kashering* with *sha'ar mashkim*, regular vegetable oil may be used. However, chocolate and tropical fats which are solid at room temperature, for the purpose of *kashering*, are viewed as an *ochel* and not a *masheke*.

Can we be *mitztaref* the Roma MiPano as a leniency? For example, if bread is baked in an oven, and the bread is topped with non-kosher cheese, according to the Roma MiPano, it would be enough to *kasher* the oven with *hagalab*. This is because the cheese does not directly touch the oven. The cheese is only absorbed into the oven floor through the bread. However, since we are not *machmir* like the Roma MiPano regarding animal fat to require *libun*, perhaps we cannot be *mitztaref* the Roma MiPano as a leniency either, or perhaps the two *sevaros* are not dependent? The Minchas Yitzchak (3:66:7) shows that there were Rishonim that required *libun chamur* in this exact case. However, Rav Belsky zt"l was willing *b'makom hefseid mirubah* to use the *sevara* of the Roma MiPano in such a case as a mitigating factor, together with other *tzirufim*, to permit *libun kal* instead of *libun chamur*. ■

¹ It is interesting to note, the Rashba himself holds that *chametz* is *issura bola*. It should therefore stand to reason that according to Rashba a *chametz* frying pan should require *libun chamur*. However, The Mishnah Berurah (Beur Halacha 451: Muteret) points out that Rabbeinu Yerucham writes that the Rashba himself permitted *kashering* a *machavas* for Pesach with *hagalab*. See Teshuvos Chasam Sofer (O.C. 108) that asks other seeming contradictions that indicate that the Rashba does not hold that *chametz* is completely *issura bola*. Although the Rashba required *kashering* a *chametz* grill with *libun chamur*, with regards to a *machavas* of *chametz*, it seems he accepted the argument of the Rosh.

² Although Shach just writes that "a pot that cooked milk requires *libun*", he was obviously referring to a *fleishig ben yomo* pot that cooked milk, which is the case the Roma MiPano explicitly discusses. However, Rabbi Akiva Eiger understood that Shach was requiring *libun* even to *kasher* a *milchig* pot to *pareve*, and therefore he points out that this is impossible. A *milchig* pot can of course be *kashered* with *hagalab*, since it is *heteira bola*, and there is no disagreement about this. However, if one cooks milk in a *fleishig ben yomo* pot, the milk is *basar b'chalav* and is *issura bola*. In this case, the Roma MiPano requires *libun*.



Dear Rabbi Grossman,

The students and I would like to thank you, Rabbi Tendler and to the OU for the AMAZING experience at your office.

Rabbi Tendler really went out of his way with his patience to share his extraordinary knowledge which my students gained a lot and were exposed into more details about the Kashrut.

Greatly appreciated,

Mrs. Nahary, *Magen David Yeshiva*

Rabbi Fuchs,

What a wonderful presentation! We all enjoyed your talk and learned plenty. Thank you for helping to increase the awareness of this important Mitzvah in our community.

Mrs. Devorah Blumberg, Twin Rivers Resident

Rabbi -

Thank you for coming to Twin Rivers last month. It was very informative and helpful.

Can you please tell me how I can get the mesh screens that you have.

I would like to purchase a few, as well as another book.

Thank you, Mindy Sears

Dear Rabbi Eleff,

I want to thank you for taking time to visit the Yeshiva. Your presentation was very engaging the Talmidim are still talking about it. I often bring in speakers on a variety of topics, your student review was, "He came in and talked about Halacha that was interesting. I really enjoyed it." It sent an important message to the Talmidim on the severity, complexity and the huge amount of work put into Kashrus.

Your ידיעות, easy going character and professionalism is a very welcoming combination and it made a huge impact. Please come again.

ברכה. שירבו כמותך בישראל

Yeshai Kutoff, Yeshiva High School Of Cleveland

CONDOLENCES

to our devoted RC **RABBI YISRAEL PARETZKY AND FAMILY** on the recent loss of his mother Mrs. Yetta Paretzky, o"n.

to the wife and family of **RABBI DOVID STEIGMAN Z"l**, Senior Rabbinic Coordinator for OK Kosher, who unfortunately was niftar while traveling in Italy for kashrus inspections.



KASHRUS ADVISORY

In the 2017 edition of the OU Guide for Passover (page 100) Nutrisource Benefiber is listed as approved for those who are ill. The correct name for this product is **NUTRISOURCE FIBER**. It should be noted that a product called Benefiber, manufactured by Glaxo Smith Kline (GSK) contains wheat dextrin (as listed in the ingredients label) and is chametz and one should not eat or possess this product on Passover. Another product called Benefiber, manufactured by Novartis and sold in Israel, contains guar gum (as listed on the ingredients label) and is chametz-free.

The OU does not certify **EL SABROSO PORK CRACKLINGS** produced by Snak King, City of Industry CA. This product is sometimes sold with an inserted packet of certified Salsa which bears an symbol. Consumers should not assume that the on the salsa packet, which may be visible through the Pork Cracklings bag, applies to the entire product. Corrective actions are being implemented.

IDAHO MASHED POTATO GRANULES produced by Basic American Foods has been reformulated and is now dairy: 13.75 oz. box with UPC 1140-42310 and the 6.5 oz. box with UPC 1140-42300. The dairy product bears an symbol.

The OU does not certify dairy breads. Recently, many breads manufactured by Bimbo Bakeries USA, including some **ARNOLD** brand breads, were reformulated and now contain dairy. As a result, breads that were previously certified by the Orthodox Union no longer carry the Symbol. Consumers should look for the symbol to ascertain that a product is kosher.



KASHRUS ALERT

The Orthodox Union certified **PIKNIK RANCH DRESSING** produced by Supreme Oil Company, Englewood NJ as an - Dairy product. This product contains dairy, as indicated in the ingredients and allergens statements. Some Ranch Dressing was packaged in small portion-packs with a plain , without the D - Dairy designation. Corrective actions have been implemented.

The Orthodox Union does not certify **WILLI FOOD PICKLED MIXED VEGETABLES** produced by Willi Food International LTD., Yavneh Israel. This product was imported and distributed in Israel with an unauthorized symbol. Corrective actions are being implemented.

The Orthodox Union does not certify **MRS. FRESHLEY'S SNOWBALLS CREME FILLED CAKES** produced by Flowers Foods, Thomasville GA. Some of the 4.25 oz. packaging bears an unauthorized symbol. Corrective actions have been implemented.

The Orthodox Union does not certify any **ROCKY'S BEVERAGES** products produced by Rocky's Beverages LLC, Glenview IL. A symbol that is confusingly similar to the mark appears on some cartons of Ginger Beer bottles. Corrective actions are being implemented.



to our dedicated RFR **RABBI BINYOMIN KREITMAN** on his engagement to Shifra Grossman from Brooklyn, NY.

to our devoted Rabbinic Coordinator **RABBI TZVI GOODMAN AND HIS WIFE** on the engagement of their son Yitzchok to Ariella Odes of Johannesburg, South Africa.

**KC Vaad Executive Director /
Rabbinic Coordinator Job**

The Vaad HaKashruth of Kansas City is looking for an energetic, positive, knowledgeable individual with strong interpersonal skills to take over as the Vaad's Executive Director and Rabbinic Coordinator.

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Running the day to day Vaad operations including:

Representing the Vaad positively in the community • Working with the Board of Directors on the development and ongoing implementation of the Vaad's mission and strategic plan • Scheduling all Mashgiach coverage • Enforcing policy and monitoring and visiting commercial accounts • Supervising and supporting on site Mashgichim including onsite visits • Compiling and submitting budgets and payroll • Maintaining the the Vaad's website and social media platforms • Coordinating Vaad events and email marketing • Being accessible and answering community Kashrut questions.

QUALIFICATIONS:

• College Degree or equivalent • Rabbinic Ordination • Some food service or Mashgiach experience • Strong admin skills

Please send resume and any inquires to info @vaadkc.org

KASHRUS CONFERENCE

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*OU Posek Rav Herschel Schachter shlita addresses the OU's Kashrus Conference.
Mr. Gary Torgow (R), new Chairman of the OU Kashrus Dept. and Rabbi Genack.
Participants at the Kashrus Conference.*

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